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...effluence and image of the Eternal. Even now the Lord cometh in his glory, revealing the god-like characters of humanity. Prepare then to meet him. Acknowledge his presence, opening the prison thou hast builded-

and leading out thy victim in the light of Freedom. Nor deem it merit; count it no charity to be blazoned; esteem it but as the simplest deed of even justice!

Looking with the same clear eye to the statutes which

ought to be exposed with little deference, nay, sub-
verted as false in principle and pernicious in effect. The
orthodox believer does not question the suppression of
heresy; no more does the Heretic, if he be honest,
doubt that the doctrine which he repels should be remov-
ed from the mind by all the powers of reason and what
he deems truth. Equally must the lover of Freedom al-
lign with full and acknowledged consciousness, to overthrow
the statutes of tyranny. Let him expose, let him pro-
blem aloud, no spare, the iniquity which heaves itself
into the texture of Law, and vaunts the sanction and the
sanctity which it receives from the connexion. "Against
your law edicts," the soul saith, "I speak the Word
of the Living God. I pronounce them impious to Heaven,
contempt to Earth. God condemn them!"

But the Union! What shall become of the Union? To the spirit, there is no Union. Whatever Union there may be, is a mere shadow of the Union that once was dissolved. A popular confederation of the States there indeed exists, incommensurate with the stipulations of the Constitution. But a true Union there is not, there is no Union of the States. The States are separated, and have been always and systematically excluded from all relation to it, except as victims of its tyranny. No notice had they in framing or ratifying the Constitution. To them it was imposed, and they were ever found acquiescent, that might favour or oppose it, but they were the Government which it has established. They are People, as well as any others, of these States; neither they nor we recognize them as component and integral parts of the Union. We are the American People, the Native Natives of these States—others I thought of as

But this is not true; cyphers as regards power of their
 towns; multiplied fractions added to the strength of the
 despotism which crushes them! Nor is this all. Besides
 the absence of one-sixth of the American population
 from the National compact, the remaining five-sixths
 do not form a sincere and vital Union. There is a veritable
 compact indeed, which has enabled Tyranny to control the
 course of the Federal Administration for a half century.
 But Union is of the heart. The Slaveholder of the South
 has always been jealous of the freedom of the North.

readers will remember

compact; but it is not Union. A true Union,—an Union of loving hearts, free, spontaneous, living,—can never be, till Slavery ceases. Universal Slavery could never produce union; because Slavery is essentially War. All its elements are discordant; once universal, it would expel all principles of concord, of order, of peace, of union. A petrified conformity there might be, no flowing union of souls. Only [through Universal* Freedom, can there come Universal Harmony. By the Abolition of Slavery, with other kindred evils, but by no other means

the problem be solved, which our fathers arranged, and they and their sons have professed to work out, An American Union.

Dissolve the Union ? Dissolve the servile combination of conflicting elements in preparation to form the Union. Union ! word most sweet and attractive ! May it come ! Formation, rather growth and culture, of such a Union, quickened by the eternal principles of Freedom ; let this be made a holy purpose of life.

By these and similar views, some of us are freed from full communion with even those who would sincerely strive, through the forms of Constitutional action, to restrain or terminate Slavery. No! the less can we strive

Now sown through the land seeds of immortal truth. May we strive the better so. Our efforts will not be checked by party limitations. We caution the seeds everywhere, willing that it should fall on any soil, willing that in growth it should upheave Constitutions and statutes, careful only that it be celestial seed, sown there of a celestial harvest. With all men, so far as they speak and do what seems to us true and free, we connect our sympathies; from all, so far as their speech and action seem otherwise, we may dissent; to all, as we

we may communicate what appears to us the Divine Life and Voice.

T. T. &

The News from Paris.

Many persons seem to consider the recent mournful events in Paris as decisive proof that the French people are incapable of self-government. Indeed the news of the French Revolution of February was received with ill-disguised coldness, even in the United States. The age of chivalry, in passing away, made room for the age of

The last news from Paris was accordingly not ungratifying to Respectability. As a general rule, prophets of ill are rather apt to be pleased with the success of their falsifications. They are quite willing that their sagely predictions be accomplished at the expense of their benevolence. When, therefore, the news came that the great exploit of the age of Respectability, which most exact type was Louis Philippe. The Kingdom of the Apostles of Peace was more thoroughly eclipsed by the new-jacket in which he effected his flight, than by his desertion. Little sympathy was felt for exiled majesty, with only a five-franc piece in its pocket. But, though the price of stocks was hauled at, a regulation which lowered the price of food was not varied with any foreboding of the money-market were considered, it mattered little whether the stock of Humanity rose or fell, these being contingencies by which very few holders would be affected.

shed in the present instance, when the very fundamental society were overturned? Alas, the mistake lies in considering danger, and not men, as the foundation! It is not the danger which drives out the men, but the men who drive out the danger. It is not the excess of many men which creates the event at St. Peter. Where the notions grow so *inconscient* of danger have been fermenting for ages in darkness, and the light of the first explosive candle may produce explosion.

The numbers of the late Republic (insurgents are called) and fifty thousand. It is perfectly false to say that the numbers and violence were their objects. They are the objects of every revolution. The numbers are the objects of the Talliories during the revolution of February. The appointment that certain theories of government had been so much enough realized in practice could never be the objects of any revolution. The numbers are not the objects. The great questions of social reform are not with them matters of speculation in easy-chairs, but the stern issues raised every day by poverty and charity, by the struggle for existence, by the struggle for life. Here are the two horns of the dilemma: either one man had a definite object of radical change in the social system, or else there were fifty thousand men, each with a definite object of radical change, or of plunder, could drive them to revolt. In this case

We are willing to confess that we have no kind of low-feeling with the satisfaction which we have heard is *not* expressed, that the insurgents were *put down*. It would have been infinitely more joyous news to us to be heard that they had been *raised up*. The great problem of the over-supply of labour is not to be settled by

were aware of the advantages accruing to all, are requested to forward their donations immediately, or as soon as they can, to Scotland, and Ireland, are requested to forward their contributions to the Rev. W. Weston, 21 Cornhill, Boston.

Letters, and contributions, should be addressed to M. W. Weston, American office of the Rev. W. Weston.

Persons from the country respecting intending to furnish tables, should address—

M. F. M. B. Boston.

Committees of churches in Europe during the year, will be most happy to receive donations of clothing, and other articles.

Yours CAROLINE WESTON, 21 Cornhill.

To be furnished evergreen for the decoration of the altar, and for the use of the ladies, is entrusted, for the sake of the cause, to the good offices of the ladies, who are kindly gathering the evergreen, and red cedar trees, and other articles.

On Thursday, December 13th, thus allowing three days before the 15th, for the arrange-

ern Anti-Slavery Fair.

After made last year by the Abolitionists and an Anti-Slavery Fair, was abundantly and fully demonstrated the practicability and the wisdom of such a measure. The large number of avails of whose labour greatly aided the cause of Social Reform, and the fair was a most vigorous. The malignities of the cause sacrifice and offer now as were needed for the Freedom of the South. The clank of arms has not yet ceased—American women and ladies are still in the ranks of the cause, and the South and over the North, but in not yet purified of its iniquity, nor from the stain of blood.

We appeal to you again—we appeal to your reverence for the Eternal principles of justice to be maintained, and to the dissemination of Anti-Slavery Truths.

The portion of the donations at last year's fair from the Farmer, the Mechanic, the Merchant, the Manufacturer, the Soldier, the Sailor, each give unceasingly and liberally that

Pair, may, with a little effort, be converted into a means for procuring for the colored people of the South the same benefits which the Southern Christianized League has secured for the colored people of the North. The Southern Christianized League is not already in operation, and therefore they will speedily be converted into gifts of beautiful and fancy articles.

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One of the proposed Pair is, to hold the West-Indian Conference; and all funds there received will be distributed to the colored people of the West-Indies, who are afflicted, and none can be benefited by any other means. The other Pair is, to hold this Society in sustaining its various branches in the Antislavery cause. The colored people of the enslaved, are earnestly invited to join the Society, for the advancement of any political cause, and the assistance of the colored people of the United States.

It is by the strength of moral power we shall attain our object. We are to have a new set of principles, we would accord all to Liberty, and we would have Liberty and Freedom. If you who profess to be the friends of Liberty, are not ready to stand up between Slavery and Liberty—we shall not cooperate.

Hold as the time and place of the next meeting.

JAMES JONES, Salem,
 and W. C. MORSE, Astoria,
 P.T.A. Brews, New Lyme,
 HOLMES, Columbian,
 L. A. GIBBINS, Jefferson,
 D. A. SHIRLEY, New Lisbon,
 D. McNALLY, Greenbush,
 E. G. S. THOMAS, Marblehead,
 W. WHITMAN, Andover,
 W. DONALDSON, Cincinnati,
 HENRY STEEDMAN, Randolph,
 W. H. C. THOMAS, Mount Vernon,
 H. B. G. OLDS, Utosloville,
 WALKER, Leesville,
 W. H. B. DUNNELL, Grand Field,
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